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Today the beauty of the Balinese has been exploited to exhaustion in travelogues and by tourist agencies, but as far back as 1619 records mention that Balinese women were in great demand in the slave markets of Bourbon (Reunion), where "they brought as much as 150 florins." The traffic in Balinese slaves continued until 1830, and today there is a colony of Balinese in Batavia, the descendants of former slaves. Their reputation for beauty is well justified: the majority of the population are handsome, with splendid physique and with a dignified elegance of bearing, in both men and women of all ages. From childhood the women walk for miles carrying heavy loads on their heads; this gives them a great co-ordination of movement, a poised walk and bodily fitness. Old women retain their strength and do not become bent hags. We were astonished at times to discover that the slender, straight silhouette we had admired from a distance belonged to an old lady with grey hair, walking with ease under forty or fifty pounds of fruit or pottery. Unless physically disabled, elderly people never admit that they are too old or too weak for activity; to "give up" would be dangerous to physical and spiritual health and would render a person vulnerable to attacks of a supernatural character.

Ordinarily free of excessive clothing, the Balinese have small but well-developed bodies, with a peculiar anatomical structure of simple, solid masses reminiscent of Egyptian and Mycenæan sculptures: wide shoulders tapering down in unbroken lines to flexible waists and narrow hips; strong backs, small heads, and firm full breasts. Their slender arms and long legs end in delicate hands and feet, kept skilful and alive by functional use and dance training. Their faces have well-balanced features, expressive eyes, small noses, and full mouths, and their hair is thick and glossy. Because they are tanned by the sun, their golden-brown skin appears generally darker than it really is, and when seen at a distance, people bathing are considerably whiter around their middles, where the skin is usually covered by clothes, giving the impression that they wear light-coloured pants. Watching a

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304 house the day before and Van Eck tells of a Brahmanic rule that
881 demands that the person remain in the dark for three days. The operation is performed by a specialist, generally a Brahmana, who knows formulas by which his tools — files and whetstones — are blessed "to take the poison out of them," to make the operation painless. The patient is laid on a *balé* among offerings, the head resting on a pillow which is covered with a protective scarf, *gringsing wayang wangsul*, one of the magic cloths woven in Tenganan, the warp of which is left uncut. The body is wrapped in new white cloth and assistants hold down the victim by the hands and feet. The tooth-filer stands at the head of the *balé* and inscribes magic syllables (*aksara*) on the teeth about to be filed with a ruby set in a gold ring. The filing then proceeds, taking from fifteen minutes to a half-hour, endured stoically with
[147] clenched hands and goose-flesh, but without even a noise from the patient, who is given a rest from time to time, so that with the help of a mirror he can see the results. Often he makes suggestions and even complains when the teeth are not yet short enough.

During these pauses the patient spits the filings into a small "yellow" coconut adorned with a palm-leaf fan and flowers. When the filing is over, the boy or girl, paler than usual, but apparently not suffering pain, takes the coconut with the filings over to the family temple, where it is buried just behind the ancestral shrine. We questioned a girl who had just come out of the trying experience about her sensations and she assured us that she felt "shivers," but no pain; she seemed happier and smiled more freely than before.

184 Among the puritanical Bali Agas of the mountains, adolescent
882 boys (*truna*) and girls (*daha*) are considered pure people not
836 yet contaminated by sexual intercourse. In those ancient villages the inhabitants are divided into four separate clubs: of men, of women, and of "virgin" boys (*seka truna*) and girls (*seka daha*), whose purity is jealously preserved, since they have special rites to

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000 154 superior. It would seem that a great deal of the "carefulness" in the manner of the Balinese springs from his habit of adjusting his position according to the laws of his cosmology and his social group. 828 154 The other great factor is the habitual avoidance of any impulsive movement which could shock or otherwise momentarily disturb the feeling of well-being in the body.

The individual Balinese moves slowly, with deliberation. 481 181 Westerners, seeing for the first time films representing the Balinese at their daily tasks, are immediately struck by the slow tempo of their actions. If a man seated in one pavilion of his house-court suddenly wishes to show something which is in another pavilion, he will rise to his feet and saunter across the intervening space, quite as if he were going for a casual stroll. He will never hurry, as we would, eager to grasp the object which has come to mind. There is plenty of time, and to hurry would be unusual, unnecessary, and stupid—a waste of energy. Walking along the roads, each individual progresses with an even, measured step. The custom is to walk in single file, [487] probably because the trails are narrow, and even today when the gravel covered motor roads are used for long distance walking, there is only a narrow track at the side which is comfortable to bare feet. Rarely does one individual walking in the single file pass another, for all go at the same rhythmic pace. This pace seems to be kept over long distances as well as short, and is hardly influenced when the 488 walker carries a medium load (about forty pounds). Women carry 468 such a load with facility, balanced on their heads. Men usually carry 822 much heavier weights, divided in two parcels, one of which is slung at either end of a bamboo pole balanced on the shoulder. Invariably when the load is heavy (a hundred pounds or so) the man with the shoulder bar proceeds at a short run, almost a trot, and he keeps up this pace without ever slowing down to a walk. The idea is not to get there more quickly; but the motion of the trot vibrates the pliant shoulder-bar, so that the weights at either end swing up and down, thus relieving the pressure on the shoulder. This pace however has become customary to people heavily laden, and a woman bearing on her head one of the large offerings of rice, fruit, and cakes (often a cone four or five feet high) will proceed with the same accelerated steps that the men use under their heavy shoulder-bars.

147 A test of the evenness of the habitual pace, kept up over long 481 distances, came on the occasion of an annual ceremony at a temple 484 on the southernmost shore. A Balinese whose house stood next to

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mine visited the temple on that day, accompanied by his two wives and two children, approximately eight and ten years old. All carried offerings and supplies of food and betel for the journey, but no member of the little group could be said to be heavily laden. They started "in the hour before dawn," which would be about five o'clock in the morning. When I arrived at the temple by motor they were seated outside taking their meal, having already made their prayers and presented their offerings. Shortly afterward they must have started homeward, for I passed them on my return, proceeding at an even steady pace along the road. At half-past three in the afternoon they reached home, apparently not the least exhausted by their walk of over fifty miles, as registered on the speedometer of my car. Even if one assumes that they spent only half-an-hour at the temple, they covered the fifty miles in ten hours, averaging certainly no less than five miles an hour. The road led up and down over several steep hills, and at least half of the way through arid fields, with no tree to give shade. This family, whose expedition I was able to time, was only one of hundreds visiting the temple on that day, and their excursion was in no sense unusual.

Physical Exertion and Well-Being

A great part of the land lying between the high mountain district and the shore is formed in longitudinal ridges which run parallel to each other, and no great distance apart. Between these ridges are the steep-walled ravines, where the rivers flow, and where are found most of the drinking and bathing springs. Villages are apt to be placed on the high ground, so that in inter-village traffic, walkers going North and South follow an easy up or down grade along the top of the ridge. But a person travelling East and West finds many a steep climb and precipitous descent along his path. Every member of the family is accustomed to go down at least once a day to the river or the bathing-place for his bath, and many must climb up and down several times in a day—the women and girls carrying water for household needs, the men going to and fro in their work in the steeply terraced rice-fields, the small boys escorting their special charges, the ducks and the water buffalo, down from the dry ground for their daily immersion. Mothers carry babies on their hips, at the same time balancing a forty-pound jar of water on their heads, yet never do they waver in their erect posture nor vary their slow even pace on the steep and often slippery incline. Little girls of five